

11..EadiaBt .with, "benevolent light,
 rising to-day,
 and mounting into the highest heaven,
 do thou, O
 Sun, remove the sickness of my heart,
 and the

• yellowness (of my body)/

12. Let us transfer the yellowness (of,
 my body)
 to the parrots, to the starlings, or to the
*Haritdla**
 (tree).

• 13. This ADXTYA has risen, with all
 (Ms) might,

gyotir uttamam, we go to the best light; that
 is, we become identi-
 fied, 'with spiritual light,—sayujyam
 gachchMmah; and, again, he
 (the worshipper) becomes identical with
 that which he worships,—
 tarn yatJid yatkopasate tad eva IJiavdti*

* *Hrtddroga* may also mean heartburn or
 indigestion; 'hari-
mdnam, greenness or yellowness, is external
 change of the colour
 of the skin, in jaundice or bilious affections.
 This verse and the
 two following constitute a *tricJia* or
 triplet, the repetition of
 which, with due formalities, is considered to
 be curative of disease.

Surya, thus hymned by *Praskanwa*, cured
 him, it is said, of a
 cutaneous malady, or leprosy, under
 which he was labouring.

Accordingly, *Sfaunaka* terms the couplets a
mantra, dedicated to the
 sun removing sin, healing disease, an
 antidote to poison, and the
 means of obtaining present happiness and
 final liberation. The
 especial worship of the sun, in India, at the
 time of the first incur-
 sions of the Mahomme,dans, attributed to
 that luminary's having

cured. *Sdmla*, the son of *JTrisMa*, of leprosy, is folly related by M. Eeinaud, in his interesting *Memoire sur V Inde*, and was then, no doubt, of ancient date, originating with the primitive notions of the attributes of *Surya*, here adverted to. The hymn is, throughout, of an archaic character.

^b So the Scholiast interprets the *kdridrava* of the text, *Jiaritala-drwna*; but there is no tree so called. *Hwritdla* most usually means yellow orplment j *Jidridrava*, & yellow vegetable powder,